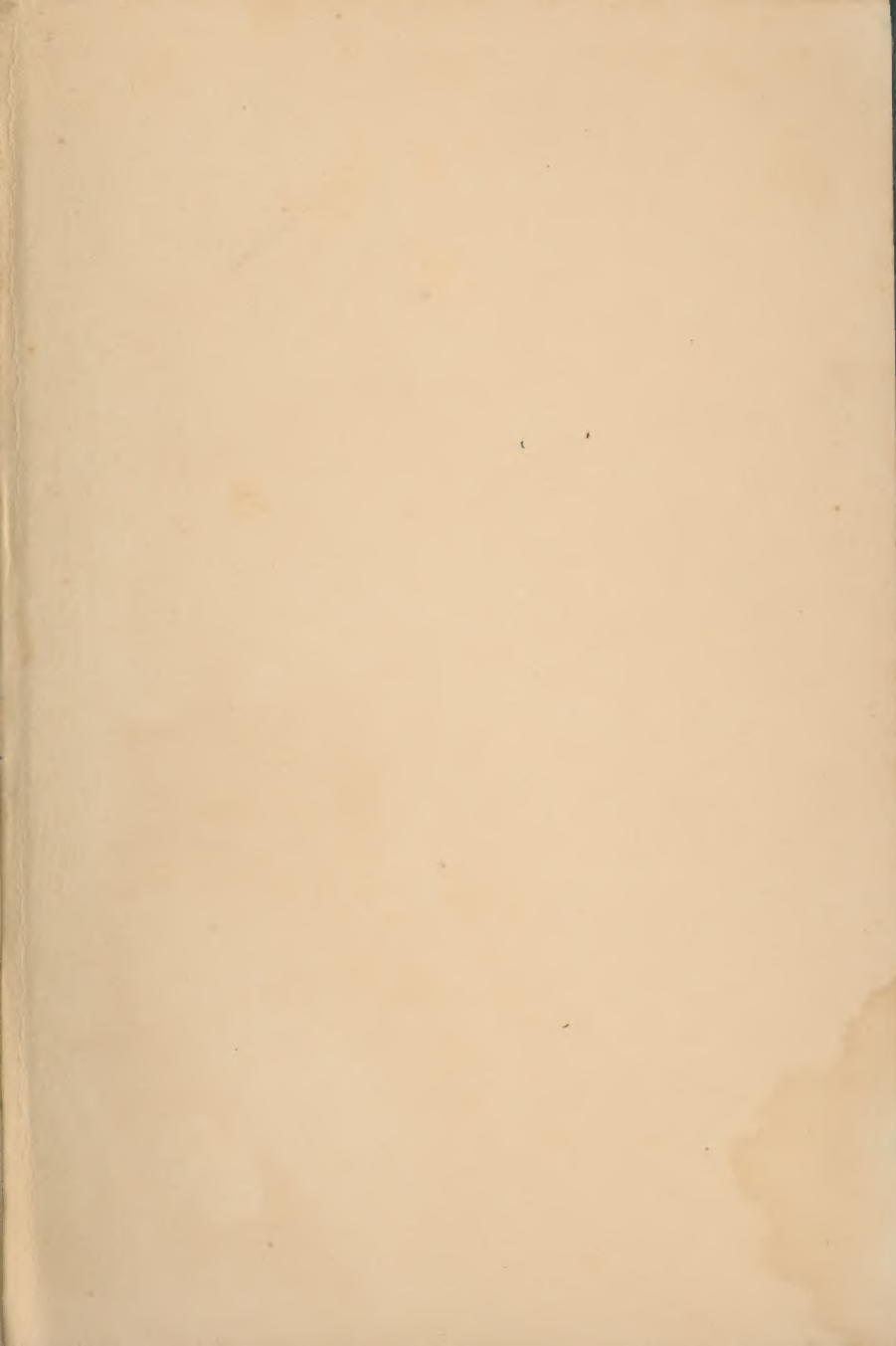
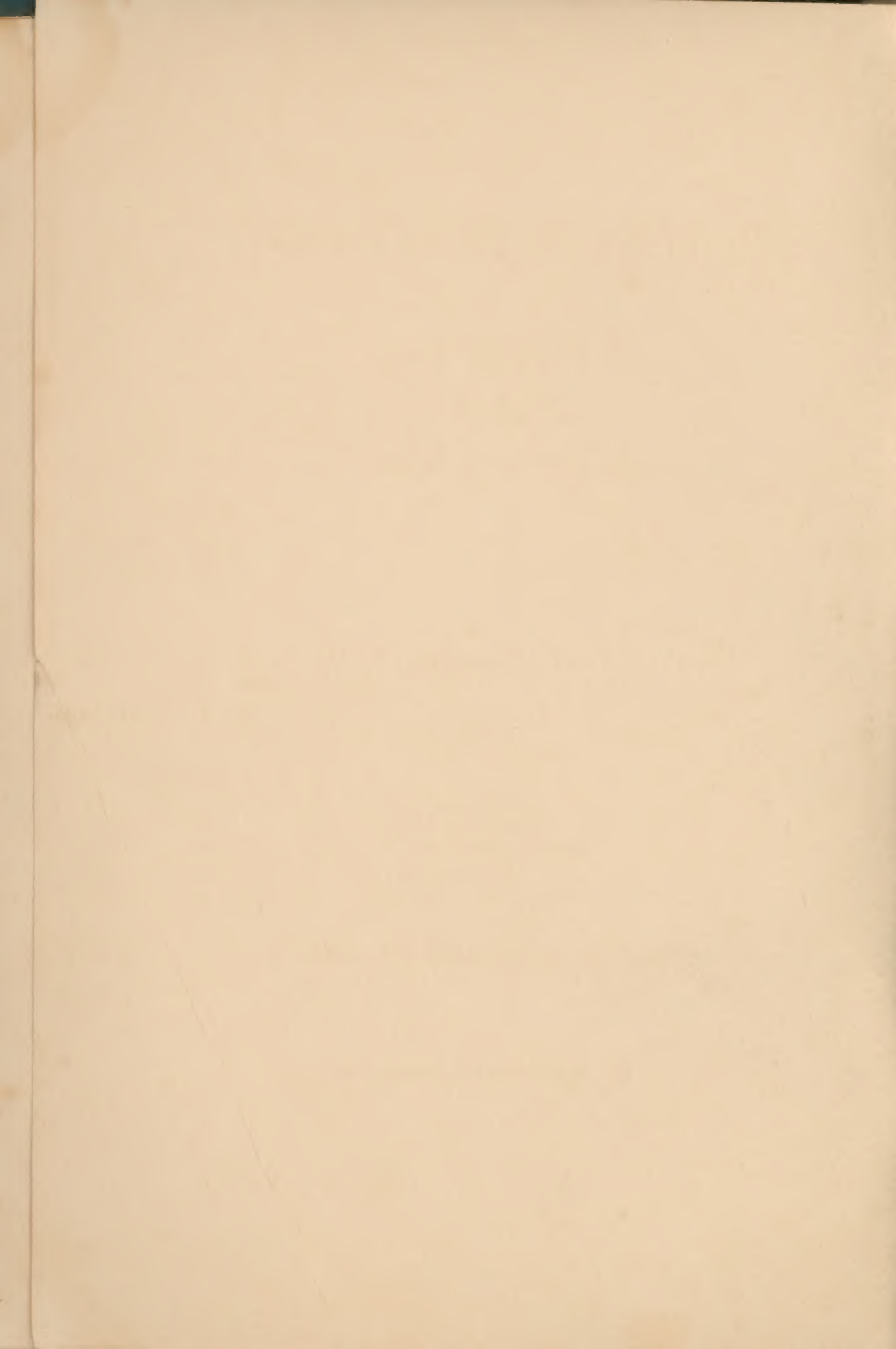


Perfect Boyhood

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Mrs. J. Mangers.



PERFECT BOYHOOD

*A Perfect Boy
Makes
A Perfect Man*

By

Prof. T. W. Shannon, A. M.

Author of "Perfect Manhood," "The Twentieth Century Boy," "Parent
and Child," "Guide to Sex Instruction," "How to Tell the
Story of Life," "The Girl and Her Mother,"
"Sour Grapes," Etc.

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By the Author.

To all of the boys of the Twentieth Century of every zone and clime, who desire and purpose to be perfect boys and make perfect men, this little book is lovingly dedicated by the author.

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CHAPTER I.

BOYS MAKE MEN.

Trees are grown-up sprouts; dogs are grown-up pups; horses are grown-up colts; and men are grown-up boys. A crooked, scarred sprout will produce an ugly, useless tree; a starved, neglected and abused pup will grow up to be a cowardly or vicious dog; a spoiled colt will make a vicious horse; boys who are not trained to work, study and be moral will grow up to be lazy, stupid and bad.

If you want a perfect tree, one that will be straight and shapely, one that will afford perfect shade or bear large luscious fruit, you will have to give it proper care and training while it is young. If you want to have a perfect dog, one that will be large and handsome, one that will do what you want him to do, you must give him good care and training while he is young. If you would have a perfect horse, one with elastic bearing and beautiful form, one that will be gentle, go the gaits and travel fast, you must feed, groom and train him while he is young.

If you would become a perfect man, you must be wisely trained and taught. A large part of this you can and must do for yourself. You must get a true idea of what it takes to make a perfect man. You must desire and purpose daily to live that life that will help you to reach your ideal. You must be willing to be trained and taught by those who are older and wiser than yourself.

All boys really want to be men. They are great imitators. They look at men and decide what man they would rather be like. What a pity that all men are not what they appear to be to the inexperienced boy. So many appear to the boy to be real men, when they are not. Boys try to follow their examples and fail. It is so easy for a boy to make a mistake in what is required of him to become a perfect man.

I am quite intimately and personally acquainted with a man, who, when a boy, lived on a farm near a small town. Like all boys he longed to be a man. Some of his ideas were good and some were false. When he was about eight years old, he decided that if he could only ride a big bay horse

and take a sack of corn to mill, then he would be a man. It was a happy day when he was allowed to do this. Having carefully balanced a sack of corn on the horse's back, his father placed him on the horse behind the sack and started him to mill. That was the happiest day of his life. As he rode along the street of the village, all of the boys and girls, men and women, seemed to be out on purpose to look at him. He could almost hear them saying, "Yonder goes ——— to mill this morning. See what a big man he is." That boy never felt more like a man in his life than he did that morning. What do you suppose happened as he went back home? It was the saddest experience that boy ever had up to that time. His sack fell off. Then he cried like a boy. He felt like a boy. He acted like a boy. He knew that he was only a little boy. For several weeks he was willing to be only a little boy.

It is perfectly natural for a boy to long to be a man. So, it was not long before that boy again wanted to be a man. This time, a boy, some three years older than himself, was visiting his home.

His friend was some three inches taller, twenty pounds heavier and a few grades higher in school than he. As these boys rambled over the fields, climbed trees, and played together, my little friend had to listen to a constant stream of oaths, pouring from the lips of his visitor. He had been taught that swearing was a very great sin. Had he heard a little dirty street waif, or an old bloated, swaggering drunkard swearing, it would have been disgusting. But this time, swearing did not sound so badly. His friend wore fine clothes, his family had wealth and culture and this seemed to change the nature of swearing in this case. Before that day was over our little friend had decided that the only difference between himself and his friend was, that his visitor could swear and he could not. He felt, that, if he could only swear, instantly he would grow six inches taller, twenty pounds heavier and a great deal smarter. He finally decided to try it. While they were walking by the back porch, he made the effort of his life and out came a big ugly oath. His heart hurt him. His conscience condemned him. He was

sure that God heard him. He had dishonored his father and mother. He had insulted God. He wondered if his mother was not near. Glancing quickly over his shoulder, he saw his mother on the porch, and, from the expression on her face, she was much grieved. When the visitor had returned home and our little friend had danced at the end of a peach tree switch for some moments, he decided that swearing would not make a man. This was his first, last and only oath. He has never ceased to thank and love his mother for her faithful training.

Most all men and boys who swear started where he did. They thought swearing would make them taller, heavier, wealthier, and smarter. This sin has never helped a boy to become a man. If a boy can swear and be manly, his mother and sister can and be perfectly ladylike. No man or boy can give a good reason why he swears. Intelligent people are supposed to understand and mean what they talk about. Idiots do not. Not one man or boy in a hundred, who swears, understands and means what he says. The words that he uses make him

call upon God to send something or someone to hell. He does not understand or mean this. Idiots would be excusable for swearing; sensible men and boys are not. The kind of clothing a boy wears, the house he lives in, and the carriage he rides in, do not make his swearing manly.

Months went by. This boy's noble father had crossed over the river into heaven. He and his widowed mother were visiting among their relatives who lived in a rough country, many miles from their home. One night, after making a long journey on horseback, he slept so well that he did not wake until the sun was an hour high. On arising, he found that his cousin, a boy fifteen years old, had been out in the woods and had killed a number of squirrels before breakfast. In his estimation, his cousin was a hero, a great man.

Breakfast over, they rambled over a large tobacco farm. They became very chummy. At length they came to a large tobacco barn. His cousin pulled off a leaf of tobacco, rolled up a shapely cigar, lighted it and began smoking. As our friend stood and watched those dense clouds

of smoke pour from the mouth and nose of his cousin, he whispered to himself, "Now I know why you can kill a mess of squirrels before breakfast. If I could smoke, I could do the same thing." Once more he decided he would try to be a man. He selected the largest leaf that he could find. When he had finished making his first cigar, it resembled a saw log about as much as it did a first-class Havana. His cousin noticed that he could not get it into his mouth, and said, "You take my cigar and keep it going for a few minutes and I will make you one." He kept it going for a few minutes, then it kept him going for about three hours. He lost less than ten pounds of his former weight in a hurry. He was soon so weak that he could scarcely walk back to the house. His mother and friends were greatly frightened. His cousin's face was as pale as a sheet. There was not a doctor in ten miles of the place. Many remedies were thought of and used. None did any good. Finally, his uncle's father, quite an old man, suggested that the best remedy, ever used in those parts of Kentucky for a sick stomach, was a

sweetened toddy. This boy had been taught that the use of tobacco was a great sin and that the use of whiskey was a still greater sin. He had acted very much like a fool and felt like one. He understood his case better than they did. He reasoned like this: "if whiskey is worse than tobacco, the remedy they want me to take will kill me." But, he was between two fires. If he confessed what he had done, he would get a switching and if he took the remedy they were offering, he would die. What do you suppose that boy did? He was determined to keep his secret and he did not want to die, so, for convenience, he became a Christian Scientist, denied that he was sick and got well. This was his first, last and only experience in the use of tobacco.

Perhaps the average boy has no greater temptation than to use tobacco. He sees merchants, lawyers, doctors, occasionally a minister, and often his father using it. He does not see the expense side of the habit, because prosperous business men use it. He does not see the filthy side of it, because nicely dressed men use it. He does not see

the injury to body and mind, for doctors use it. He does not see the wrong in the use of it, for good men use it. He does not see that thousands of children are in rags, live in rented cabins, go hungry and are deprived of many comforts and pleasures because the father has spent \$50 a year for one or two score years on tobacco. He does not quite understand that doctors and sometimes ministers, like other men die of a tobacco heart. He does not desire to imitate the dirty, ragged, stupid tobacco using wag on the street corner. He wants to be like the man dressed in broadcloth, wearing a fine beaver hat, twirling a golden-headed cane, with sparkling diamond ring and shirt studs and smoking a twenty-five cent cigar.

The worst form of the tobacco habit, is the use of the cigarette. When a boy falls into this habit, at the age of ten to fourteen, he never develops properly in his body or mind. You will understand this statement better, when it is referred to in another chapter. The boy who uses tobacco does not progress well in his studies. This has been tested in nearly all of our military and naval

schools as well as other schools and colleges. Boys who use tobacco will gradually lose respect and courtesy for ladies. It is claimed by those who have studied the effects of the cigarette habit that it causes the boy to become dishonest. It is for these reasons that many business men will not employ a boy who is guilty of this habit.

There are many other wrongs that boys are tempted to engage in, that if yielded to will result in habits that prevent boys from becoming perfect men. It is hard for boys to see the injury that dishonesty and gambling, disobedience to parents and breaking the Sabbath will do for them. Some boys take pleasure in doing wrong and leading other boys to do wrong. If you keep company with them, do as they do, you will get a wrong start in life and find it a hard struggle later in life, when you would like to be a real man.

Some one has said, "A dead fish can float down stream; but it takes a live one to swim up stream." Any kind of a boy can float down the stream of life, have what he calls a good time in the world, live and die and never be missed. It takes a boy

with a strong, healthy body, a sound mind, a pure heart and clean life, brave, determined and true to make a perfect man. You will need more than a strong will and the help of true friends, if you would resist the many temptations that are sure to come, be a perfect boy and become a perfect man. Christ alone can purify the heart and help you to live a clean life.

CHAPTER II.

SOMETHING BOYS WANT TO KNOW.

Children come into this world perfectly helpless. Most of the young of lower animals are able to take care of themselves when they are born. Not so with children. They must have some one to care for them. Usually this is done by their parents. Children have minds when they are born but they are without knowledge. All that they ever know must be learned. They need teachers. Their parents are their natural teachers, and usually their truest and best teachers. Children must be taught to stand alone, crawl, walk, love and hate, speak and read, judge of right and wrong. Because of the early helplessness of children and the tender loving care they receive from their parents, they come naturally to have complete confidence in their parents. It is natural for a child to believe that papa is the best man in the world and that mama is the

best woman in the world. This is just as God would have it to be. For parents should have more influence over their children for good than any one else.

Very early in life children begin to ask questions. This is because their minds are growing. This is one way they have of learning what they want to know and what they ought to know. Quite early in life children become interested in the origin of things. They ask where the rain, sunshine and snow come from. Sometimes they ask very hard questions and think it strange that their parents cannot answer them. Sometimes they ask questions that appear very foolish to grown people. From four to seven, children become interested in knowing how the kittens, calves, colts and children come into the world. They are just as innocent and smart, when they ask these questions, as they were, when they asked about the snow and rain. These questions should be truthfully told at the right time and in the right way.

In the past, parents have loved their children and wanted them to grow up to be innocent and

pure. For many centuries children have been taught by ignorant, vicious companions that God's beautiful plan of bringing little children into the world was somehow immodest and vile. People have grown up with these false ideas. Their impure thinking has injured their lives, and, when they became parents they naturally thought that, if they told their children the truth, it would do them harm. Now, you will understand why many loving parents have scolded a child, laughed at or told it some kind of a falsehood, when the child inquired about how it came into the world. People are rapidly becoming wiser and soon all children will be told the truth about these things.

In this book I will first tell you how God brings all the little plants, fish, birds, animals and man into the world. Then I will tell you many things about yourself that you should and must know, if you would be a perfect man.

CHAPTER III.

THE STORY OF LIFE.

1. AMONG THE PLANTS.

In this chapter we begin the interesting study of life. You became interested in how you were born several years ago. You may have gone to ignorant sinful men or boys to learn about your birth. If you did, you got only half truths and had your mind and heart filled with impure thoughts. It is the purpose of these stories of life to give you the pure truth and to correct the injury done.

You know that there are some things that should be done, that are proper and right for us to do under certain conditions, but would be wrong to do under ordinary circumstances. For example, boys and girls, men and women should bath their entire bodies frequently. This is right and proper, but it would not be right when both sex are present. We wear clothing to prevent our bodies from being exposed to public view. This is because our bodies are sacred and pure. One of the most delicate, pure and sacred experiences in human life is the way children are brought into the world. It is for this reason that small chil-

dren should not talk to any one, except their parents, about the coming of animals and children into this world.

Here is the picture of a flower that will help you



to understand the story of God's plan of bringing all of the plants, weeds, vegetables and trees that come into the world from a seed. The outer circle or whorl, that in many flowers looks like little green leaves and in other plants is highly colored, is called the (1) calix. The separate parts of the calix are called the sepals.

The next whorl or circle of parts that is so highly and beautifully colored is called the (2) corolla. The divisions or parts of the corolla are called petals. The sepals and petals are sometimes divided down to the base of the flower. Sometimes they are united so that the calix appears to be made out of one sepal. But this is because the sepals have all grown together. The same is true of the petals that form the corolla. While the sepals and petals form the most attractive and beautiful part of the flower they are not the most important parts of the flower. The prettiest things are not always the best or the most important. Beauty has its place in the world, but homely things are often more useful. Let us now carefully examine these central organs. They are called the essential or-

gans. Were it not for these organs in the flowers there would be no new grasses and plants that would come into this world. They are the father and mother organs or parts of the flower. The one in the center is called the pistil. The mother nature of the plant is in this organ. In some plants each flower has more than one pistil. The mother organ or pistil has three parts. At the base of the pistil is the (3) pod, more correctly called the ovary. The ovary contains the seed. On top of the ovary is a slender organ called the (4) style. On top of the style is a spongy enlargement called the (5) stigma. The stigma, style and ovary form the mother organs of the flower. Around the pistil you notice some slender organs. These are the father parts or organs and are called (6) stamens. The father nature of the plant is in these organs. On top of these organs are porous bodies called (7) anthers. The anthers produce a powdery substance called pollen. You can see the tiny grains of pollen. You can rub them off with your finger. When this pollen is ripe the wind, gravity or insects convey it to the stigma of the pistil where it enters and

passes down through the style and unites with the seed in the ovary. When this occurs, the seeds are said to be fertilized.

In this way you see that a tiny particle of the father nature and the tiny seed of the mother nature unite together. These fertilized seeds ripen and fall to the ground or they are gathered and sown in the soil. The spring sunshine and rain cause these seeds to sprout or germinate. A few days later the little baby plant makes its appearance above ground. In this way nearly every sprig of grass, plant, shrub and tree are brought into the world.

When God created the first grasses, plants and trees, He commanded them to be "fruitful and multiply." In this story I have shown you how all the grown-up plants and trees obey this command of God.

Take the cornstalk. The ear of corn, including the cob, shuck, grains and silks form the mother organs and contain the mother nature. The mother organs in all plants are the female organs of sex and are used in the work of bringing little plants into this world.

The tassel of the cornstalk is the father part and contains the father nature. The tassel is the male sex organs and produces little particles of pollen that unite with the grains of corn produced by the female organs of sex. Should one of the grains of corn fail to receive a small particle of pollen, it could not possibly sprout. This is true of all seed. From this we learn that even little plants must have papas and mamas. Each little plant comes from the union of a small particle of the father and mother. We have learned that after these two parts unite in the ovary of the female organ that the seed remains in the ovary for several days before they are ripe. When the seed are ripe, they either fall upon the ground, or they are gathered by man and sown or planted at the proper season. The rain and the sunshine cause the life in the seed to become active and grow into a little baby plant.

In most of the plants the father and mother organs of sex are in the same flower. In some plants, as in the corn, the male organs are in one place and the female organs are in another place.

In still other plants and trees, one may bear flowers that have only male organs. Such a plant or tree could not bear fruit or seed. On another plant or tree of the same kind the flowers will have only female sex organs. This may bear some very imperfect fruit or seed. If the wind or insects carry the pollen from the tree having only the male organs, then the fruit may be well developed and the seed fertilized.

In this little story we have told you in a general way of God's plan of bringing all the little plants and trees into being. When we most admire a beautiful bed of flowers or a blooming tree; when we gather a beautiful bouquet of flowers to wear on our person or to decorate a room, the papa and mama natures are uniting at that very moment to produce little plants. God is the author of the male and female organs of the plants. We know that these organs and their work of bearing young plants are sacred and pure for the reason that God is the author of this plan.

2. AMONG THE FISH.

When God made the fish, lizards, snakes, birds

and higher animals, he gave to one a papa or male nature, with suitable sexual organs; to another animal of the same kind He gave a mama or female nature, with suitable female or sexual organs. In the plants we found that the female sexual organs, the ovaries, produced little seed. We found that the male sexual organs, the stamens, produced a fine powdery substance, called pollen. Among the animals, the sexual organs of the mother produces little eggs and the sexual organs of the father produces a fluid called semen.

Now we will study the fish. In the spring season of the year thousands of tiny eggs are formed in the ovaries of the mother fish. When these eggs are matured, the mother fish, followed by the father fish, swim from the deep water of a stream, river or sea to some shallow place that seems to them to be suitable for a nest or home for their young. The mother fish lays her eggs in a mass of albuminous substance, like the white of an egg, that spreads out in a very thin sheet holding the little eggs one in a place and close together. The father fish swims along, sometimes a foot, a yard or more

behind the mother and expels from his body the semen that unites with and fertilizes the eggs. This special fluid of the male fish is formed by his sexual glands, called testes. In this way the father nature unites with the mother nature to produce every little fish that comes into this world.

The female fish forms thousands of these little eggs in her body every year. The female Codfish has been known to lay as many as 6,000,000 eggs in one season. You could not count as many in a lifetime. The reason why the mother fish produces so many eggs is that a very large number of fish eggs and young fish are destroyed. Many large fish, water birds and animals feed upon fish eggs and small fish.

Most kind of fish leave their eggs as soon as they are laid and fertilized and never see or know their young. There are a few male fish, known as game fish, which swim over and around the eggs until they are hatched to keep other kind of fish from eating the eggs. As soon as the eggs are hatched, he leaves. In this way all little fish grow up as orphans. They never know or enjoy the

presence of their parents. The parent fish do not labor or sacrifice for their young and for this reason they have no love for them. Should they ever meet their young in the river or sea they would have no way of knowing them or feeling any sense of joy.

We found in the study of the plants that the seed were fertilized while in the pod or ovary. In the fish we found that the eggs are fertilized outside of the mother's body. In nearly all of the animals above the fish the eggs or ova are fertilized while in the mother's body. There is no love between the male and female fish. They do not pair off and live in families. Among all of the spiders, lizards, serpents, many of the insects, crawfish, frogs and toads there is a tendency at certain seasons for the male to choose a female with a view to a home and family. But, among all the animals we have named, many of the male and female animals part or leave each other as soon as the eggs are fertilized, and all of the others leave each other as soon as the eggs are hatched. The love of the male for the female lasts but

for a little time; while there is no love for their young after they are hatched. Before the young are hatched some of their parents show interest in their eggs and make some provisions for their young when hatched. But this is all done before the young is hatched. The young all grow up as little orphans.

3. AMONG THE BIRDS.

In studying the family life of the birds we find a higher form of instinct, more love and care for each other and their young than among the animals we have studied.

We often feel disgusted at the ugly slimy toads, lizards and serpents living in swamps and pools. But not so with the birds. Most of them are very interesting and beautiful and some are fine musicians. Among most of the wild birds of the fields and forests, in the spring time the male chooses among the females the one that most suits his fancy and they are mated or married. When they decide to raise them a family they build them a nest. This is their home. The partridge and lark build their nest on the ground, the swallow in

chimneys, the pigeon in barns, the wild ducks and geese on the ledges of rocky cliffs, but most birds build their homes in bushes and trees. In every female bird there are organs called ovaries where, at certain seasons, little eggs are formed. While small or soft they are fertilized by the male bird. As the egg grows in the body of the mother bird a hard thin shell is formed around them. When the eggs are fully formed and the nest is completed, the mother bird lays the eggs in the nest, usually one egg a day. For several days these eggs must have some extra heat or they will not hatch. The mother bird sits on her eggs so that the warmth of her body will cause the fertilized cell in each egg to form the little bird. While she sits on the eggs the father bird gathers fresh berries and worms and brings them to the mother bird to eat. When not bringing her water or food, he is usually found perched upon a nearby limb cheering his wife by talking and singing to her. When her little limbs become tired, he will take her place, while she goes and finds fresh food or water. When the little birds are hatched, from

sunrise to sunset the parents are busy catching worms and insects and feeding their young. As their children grow older and larger, in some mysterious way, they teach them the danger of men and guns, cats and snakes. When they are about grown they are taught to fly. From this time until the next spring they will live in flocks, when they will again mate and raise a family. In this way all the beautiful feathery songsters are brought into this world.

4. BABY ANIMALS AND HUMAN BABIES.

We will now study God's plan of increase in the higher animals and man. We will find many striking resemblances and interesting variations between the lower forms of life that we have studied and the higher forms that we will now study. All along the ascending scale of life we have found male and female organs of sex-possessing male and female natures. We have found that the male organs of sex produce a fertilizing substance called pollen in plants and semen in animals; that the female organs of sex produce seed in plants and eggs in animals. We have found that every

new plant, fish, insect, and bird comes from the union of the pollen with the seed, or the semen with the eggs. This last fact is true of the higher animals and man. We found that the seed of the plants are fertilized in the ovaries of the mother organs; that eggs of fish are fertilized outside of the body of the mother; that the eggs of insects and birds are fertilized inside of the mother's body. This last plan is also true of the higher animals and man. We found that the seed of plants were sown or planted in the soil; that the eggs of fish were deposited in water; that the eggs of insects and birds were laid in some specially arranged place for them, usually called nests. In the higher animals and man the young starts from a tiny fertilized egg and grows in an organ in the mother's body, called the womb, until it is strong and old enough to be born.

The earliest stage of plant life in the little seed, is called an embryo. When the seed has been planted and the little embryo appears above ground, it is then a little baby plant. The earliest stage of animal life in the egg of the fish, insect or bird, is

an embryo. The mother part of the plant stores up food in the seed and the growing embryo feeds upon this food until its little roots have grown down into the soil where they can take up food from the soil and the blades or leaves are large enough to receive light and heat from the sun and food from the atmosphere. The mother fish, insect and bird store up food in their eggs for the little embryos to live upon until they are hatched. Among the higher animals and man, the embryo begins with the tiny fertilized egg in the mother's womb and receives nourishment and life from the mother's blood through a duct, called the placenta, which is connected with the mother's womb at one end and the other end connects with the body of the embryo at a point called the naval. In this way the mother furnishes the young with all the air, food, drink and life that it gets until it is born. Among the higher animals and man the young when born are very tender and helpless. For several weeks or months they are fed on milk from their mother's breasts. In the higher forms of life the birth of the young is attended by great-

er sacrifice and suffering than in the lower forms of life. For months, and in the case of man for years, the parents must labor and sacrifice to feed, protect and educate them. Birth in the human family is attended by greater suffering and the little baby is more helpless and tender, and for this reason requires more tender care than the young of any animal. You have observed that in the lower forms of life where the parents do not have to suffer to bring their young into the world or labor to provide for them food and shelter that they do not love their young. As we ascend the scale of life in our study, we find that love exists between the parents and the young just in proportion as the parents suffer and labor for their young.

One of the most impressive and effective ways of telling the story of life in man was told by a wise and queenly mother in the following true story. This mother introduces the story by telling how solicitous she became about her little boy when he was about seven or eight years old. He was in the public school where he was likely any day to

hear the story of life from some wicked boy. She was anxious that her boy should hear this story first from his mother's lips.

The opportunity presented itself one day, when her son was playing with the old mother cat that was at that time unusually large. The mother said, "Son, don't be rough with the old cat. Handle her tenderly." "Why, mama?" replied the boy. "Son have you not noticed that the old cat is unusually large at this time?" "Yes, mama, but what difference does that make?" "Your mama can't explain it to you fully at this time, but you obey mamma and in about ten days mama will explain it to you." Said the mother, "One morning about ten days later, my little boy came running into my room overflowing with joy and excitement, and invited me out to the side porch to see what he had found. I followed and when we had stepped from the porch to the ground, he turned and proudly pointed to his discovery under the porch. It was the old cat and four as pretty, plump, playful kittens as one ever saw. They were sunning. My boy was wonderfully elated over his

discovery and claimed two of them as his own. We sat down on a rustic seat where we could still see them. We admired their plumpness, color, eyes and playfulness and chatted together about them. At length I said, Son, do you remember about ten days ago when you were playing with the old cat in mama's room and I asked you to handle the old cat tenderly." "Yes, mama, and you told me that in about ten days you would tell me all about it." "Well, Son, mama is now ready to tell you one of the purest and sweetest little stories that a loving mother can tell a little boy. Do you remember how large the old cat was at that time"? "Yes, mama, I remember that she was so much larger than she is now." When mama asked you to be kind and tender with the old cat, those four little kittens were then in the old cat's body. That was why the old cat was so large. They were then very tiny and tender and had you been rough with the old cat, you might have injured them and then they might have been born crippled, deformed or dead. When they were born three or four days ago their little eyes were so tender that they were

born with their eyes closed. The old cat knew how tender their eyes would be, so she went way back under the porch where it was quite dark to give them birth. Had they been born out in the open, the light would have put their tender little eyes out.

By this time I saw that my son was anxious to ask some questions. I paused to give him a chance. Looking up into my eyes, he very seriously inquired, "Mama, was I once in your body too"? Yes, son, you were formed in mama's body, in a little room underneath mama's heart. You started as a tiny little cell, too small to be seen by the eye. For nine long months, two hundred and eighty days, nearly a whole year, you were growing in mama's body. You were united to mama by a little cord, called the placenta. It was through the placenta that mama supplied your little body with air food and water. During all of these months you were really a part of mama. Your little body, mind and soul was in close touch with mama's body, mind and soul. It was in this way that mamma could so easily influence your life. Ma-

ma had to be careful not to meet with some accident, for if she had, you might have been born deformed, crippled or dead. Mama was careful to breathe the purest air, drink the purest water and eat the best food, for she wanted her child to have a healthy and strong body. If mama had been angry, dishonest or untruthful during those months that you were a part of her, you might have been born with an ugly disposition, tendencies to steal or be untruthful. So mama was very careful about all she thought, said and did during that time.

Mama often felt you in her body, loved and prayed for you before you ever saw the light of day. Mama knew about the day you would leave the little home in her body and come into this world. For hours mama suffered very great pain. The faithful doctor was present and did all he could to lessen mama's suffering. Papa stood at mama's side, held her hands in his, often stooped over and kissed her lips, cheek and brow. As soon as you were born, the air rushed into your little lungs and you cried, just as all little babies do when they are born alive. Mama heard the baby

cry and it thrilled her heart with a joy, experienced only by a mother, when she knows that her baby is alive. But son, when you were born, and, for many weeks and months, you were tiny, tender and helpless. No one, not even an angel, could care for you so well as mama could. Mama fed you at her breast, held you in her lap, fondled you in her arms and sung lullabies to you. When you were only a few months old, you would occasionally have the colic. All night long your little body would be racked with pain and mama would walk the floor with you, rub your little body and sing to you. "By this time," said the mother, "my boy had climbed upon the rustic seat, had both arms thrown about my neck, his little lips were kissing my cheek, and tears were rolling down his face onto mine. Then he said, 'Mama, I am glad you have told me that story. I can love you better now. If you loved and prayed for me before you ever saw me; if you were so careful that I might be well born; if you had to suffer so much to bring me into this world; if you cared for me while I was sick, I will always love you more and I will try never to disobey you or tell you a story.' "

Do you not see how much better it was for this boy to hear the story of his life from the pure lips of his loving mother, rather than hear it first from some ignorant person? Well this is the story of your life. You will never know how much your mother suffered in bringing you into this world. Then your papa and mama have made many sacrifices for you and they are deeply interested in your future. If you should make a failure in life, turn out to be a bad man, I am sure that their old days would be spent in grief. How can you pay your mama for her suffering and your parents for their sacrifices? If you will be a perfect boy, grow up to be a perfect man, every time your parents see or think of you, they will be thrilled with joy and appreciation. Will you not now promise yourself and promise God that by his forgiveness of the past, grace now and in the future, that you will be a good boy and become a good man? When you have done this, will you not go and kiss mama and tell her that you love her more than ever before and that you are determined to honor her by becoming a perfect man?

CHAPTER IV.

PERFECT BOYS MAKE PERFECT MEN.

You have learned God's beautiful and sacred plan of bringing into this world baby plants, fish, birds, animals and human beings. You learned from the stories of the plants and animals that God provided them with organs of sex, for the purpose of increasing their kind. When little children are born they have organs of sex. A boy's sexual organs have several important uses. They are as important to a boy as his mouth, ears, eyes or heart. They are just as pure as any other organs of his body. These organs are very sacred. It is through their proper use that men and women obey God's command, "be fruitful and multiply." Without sexual organs, new plants, animals and human beings could not come into the world.

We should never think of these organs as being sinful. They are not. The true names of these

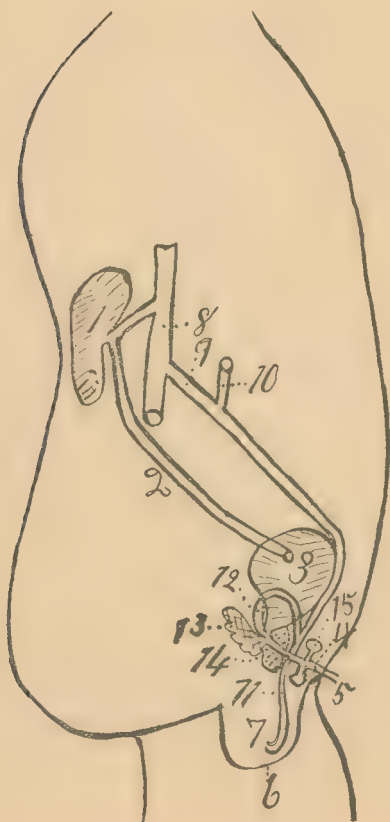
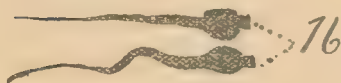
organs are as pure as the words baby, home, mother, Bible, heaven, angels, God, so far as a word is concerned. The true names of these organs are found in the dictionary. Your sister and mother can find these words in the dictionary and just what they mean. They are placed in the dictionary because they are clean words and are a part of our language.

Unfortunately, most all boys have received their first information about sex from the vicious. Such teachers are ignorant for they do not know the true names of these organs or their true purposes. They are vicious because their teaching is largely false and they fill the minds of boys with impure thoughts and ideas. Let twenty boys write down on paper all of the names of their sexual organs that they have ever learned and not less than thirty names would be found among them. Now go to the dictionary and look for these names. One out of every five cannot be found, for the reason that it is not a part of our language. The other words do not, even remotely, refer in meaning to the sexual organs. This is a sample of the

ignorance of such men and boys who are always ready to tell a boy something that he is not to tell his parents. Such teaching is a very great evil. It has poisoned the minds and hearts of thousands of boys and started them on the road to ruin. It is very important that you fix the thought in your mind that these organs are as pure as any organ in the body and that their names are just as pure as any word in the language. There are many reasons why we should not expose these organs or talk about them, except when it is right or necessary for us to do so. We should learn all we can about our lungs, hearts, brains and other organs of the body. When we can see these organs or pictures of them, they help to make many things plain to us that would be difficult for us to understand. For this reason we have placed the cut of a boy's body in this book, showing the urinary and sexual organs.

The urinary system consists of the following organs: Two (1) kidneys, only one can be shown in the cut. The kidneys are located just above the small of the back and in front of the spinal col-

PERFECT BOYHOOD.



umn, or backbone. The kidneys take up water, waste matter and impurities from the blood. In this way the kidneys help to keep the blood pure. This liquid mixture is called urine. The use of tobacco and strong drink injures the kidneys and prevents them from doing all the work that they need to do, in order to keep the blood pure and the body healthy and strong. As fast as the kidneys form the urine it is carried by two ducts, called the (2) ureters, one leading from each kidney, and emptied into the (3) bladder. Here it is stored until we wish to discharge it from our bodies. The urine is discharged from the body by a duct that leads through the external sexual organ, and this duct is called the (4) urethra. This process of discharging the urine is called urinating. This is a perfectly natural act. There is no more sin in urinating than in shedding a tear. Because of unfortunate training, many boys think of this act as sinful. The words and expressions they have learned for this act have been associated for years with low thoughts. It is for this reason that you should cease to use

those false words and expression and learn to say, "I desire to urinate," or "I have urinated."

Some of the sexual organs are on the outside of the body and some are on the inside of the body. Those on the outside of the body are perfectly familiar to all boys. The external organ through which the (4) urethra passes is called the (5) penis. This organ is not shown in the cut, its position being shown by the figure (5). At the end of this organ is a sheath of loose skin, called the prepuce or foreskin. In some boys the prepuce is quite long and tight. When the boys of the Jewish race are eight days old they are circumcised. This act consists in cutting off that portion of the prepuce that extends beyond the head of the penis. The act is performed with a sharp knife and causes but little pain. 400,000,000 Mohammedans practice circumcision. This should be performed on many boys in this country when they are only a few days old. There are a number of reasons for this. It is not necessary to mention some of them in this book. Underneath the folds of the prepuce are hundreds of little glands that

secrete a substance that should be removed daily with water, or a wet rag. When the prepuce will not glide back over the head of the penis, it cannot be kept clean. In such cases the secretion becomes white and hard and causes irritation. Boys in this condition will often scratch this organ. In many cases, these boys do not get along well in school, they are nervous, have fits and spasms, and this scratching often leads to a bad habit.

When the prepuce of a boy will not glide back, becomes red, sore and swollen, he should ask his father to have a doctor treat him. The doctor will know how to enlarge the opening, break up the **adhesion and glide it back.**

Underneath the penis is a sack, called the (6) scrotum, in which are suspended two glands, called the (7) testicles. The (7) indicates where these glands would be if placed in the cut. Leading off from the (8) descending artery are two small arteries, called the (9) spermatic arteries. They carry pure blood to the testicles. Leading back from the testicles are two small veins that separate from the spermatic arteries and are called the (10) **spermatic veins.**

Connected with each testicle is a duct, called the (11) vas deferens that passes up through the loins and over the bladder and becomes enlarged into a small vessel called the (12) ampulla. The ampullae open into the urethra. Near the ampullae, and behind them, are two larger vessels, called the (13) seminal vessels. These vessels connect with the urethra by a small duct, at the point where the ampullae do. Surrounding the neck of the bladder, the lower portion of the ampullae, the seminal vessels and the deep urethra is a very important gland, called the (14) prostate gland. Connected with the urethra and only a short distance from the prostate, are two small glands, called the (15) Cowper's glands. These glands and vessels are all very tender. They are protected by being placed on the inside of the body. Because of bad habits connected with the organs on the outside, many men suffer much pain from diseased conditions of the organs on the inside.

When a boy is born, he has all of these organs. The testicles and the glands on the inside are inactive until he reaches the age of fourteen and a

half. Until this time, he has been only a boy. At about this age the glands become active and begin to slowly form from the blood a fluid, called semen. This period in a boy's life is called puberty. It is at this time that he starts toward manhood. We will find later that he will not be a perfect man until he is twenty-four. During these ten years he will be changing gradually into a man. There is no way by which a boy can come suddenly to manhood.

There are some things that will hasten puberty. Several thousand miles South, puberty comes on a boy a few months sooner than it does here. Several thousand miles North, puberty comes later than here. Thus we see that a warm climate tends to hasten the arrival of puberty, and a cold climate will tend to retard it. This is the main reason why puberty, in the colored race, comes a few months sooner than it does in the white race. For centuries the negro lived in the hot climates of Africa. In this country he has lived largely in the South. Vulgar language, impure thoughts and the cigarette habit will tend to hasten pub-

erty. These bad habits arouse passion and lead to the formation of semen before the body is prepared to absorb it. This leads to the habit of wasting this energy from the body. It will be noticed by you that the cigarette smoking and vulgar boys grow up to have a pale or dark complexion and many are stunted and ugly. Using cigarettes before you are fifteen will do you more harm than to use them after that age.

The wisest doctors tell us that one drop of semen is worth twenty drops of blood; one ounce is worth twenty ounces of the purest blood. If a discharge of this energy were taken from the body of a healthy, strong man, twenty-five years old, and placed in a small glass test-tube and allowed to settle for ten hours, it would divide itself into two unequal parts. The upper and smaller portion would be thin, clear and slightly oily. It would look just like joint water. The lower and larger portion would be thick and milkish in color, with many little (16) sperm cells. These cells can be seen only under the microscope. They are in the shape of a tadpole, except they are longer in

proportion. They are very active at first, but when the fluid becomes chilled they soon die. They are formed from the blood and contain life.

If a discharge is removed from a man that is in poor health, a man who drinks liquor, uses much tobacco, or wastes this energy from his body, it will be found that the amount, as a rule, is much smaller, the parts reversed, sperm cells fewer in number, smaller in size, lazy in movements, than in the discharge taken from the healthy man. This illustration shows how bad habits injure the blood and rob a man of his energy.

We are now able to study how this new life, this vital force, changes a perfect boy into a perfect man. We found that this energy is formed from the blood and contains life. These sperm cells contain physical, mental and soul life. This will be made plain to you, when you learn, that, when one of these sperm cells of a father unites with the cell of a mother, under proper conditions, the result will be a child having physical, mental and soul life. A boy has physical, mental and soul life when he is born, but he has not as much as he

will have when he is grown. If he grows up to be a man, he will need more of this energy and life. This is the work of the sexual glands. They form, by the help of the blood, this energy. This energy is absorbed by the body and carried by the blood to every part of his being. It is in this way that this energy helps the body to grow, and the mind and soul to develop.

The use of this fluid can be illustrated in several ways. If two brother colts grow up side by side, they will look much alike when grown. If one of them be castrated when young, he will not develop as well as the other one. The castrated horse is called a gelding. The other one is called a stallion. The stallion has a high arched neck, dilated nostrils, sparkling eyes, a heavy thick main and tail, broad, deep hip and chest muscles and an elastic bearing. He commands the attention and admiration of all beholders. A boy can't manage him. It takes a strong man to control him. Turn him out in the field with one hundred geldings and he will rule all of them. The only difference between these horses was that one had had

his testicles removed and the other had not. The gelding could not form from his blood any of this valuable energy. This energy was formed by the stallion and absorbed by his body where it gave him perfect development, an elastic bearing, fiery eyes, strong muscles and lots of vitality.

Take two full brother chickens, put them in the same pen, give them the same food and shelter and when they are grown they will look very much alike. Suppose that when these roosters were small one of them had been caponized, that is, his glands had been removed, what would have been the results? The one not caponized would grow a large red comb, ear lobes and wattles, long glossy neck and tail feathers and long strong spurs. In the case of the other bird, his comb, ear lobes and wattles, neck and tail feathers and legs would resemble an old hen that had not laid an egg for months. If food is scarce, the first bird will scratch for worms and catch insects for a living; the other one will starve. If food is thrown down for the old hen and her brood of chickens, the first bird will step up and pick up a bit of

the food with his beak, drop it, then step back, point his beak at the food, glance up at the old hen, look down at the chickens and cluck to them to come up and eat the food. When they are through, if some food is left, he will eat it. If not, he goes out and finds him a meal. The capon will rush up to the food, with one foot crushing the life out of a chicken and the other crushing the life out of another chicken, he hurriedly eats the food and does not offer any to the old hen and her chickens. If an old hawk or owl comes to catch the chickens, the first bird will fight the enemy until the hen and chickens find shelter. The capon sneaks under the floor.

The first bird retained his glands, formed that vital energy, absorbed it back into his body; this made him industrious, gallant and brave. The capon formed none of this energy, and he could not develop a perfect body, be industrious, gallant and brave.

Long years ago, men would select some boys that they wanted to be slaves and remove their sexual glands when they were quite young. Such

boys were called eunuchs. When they were twenty-five years old they differed much from other men. They grew only a few scattering short hairs on their faces; their vocal organs never developed so as to produce a deep base voice; their shoulders never became broad and square; being cowardly they were never sent to the battlefield, they did not care to own property and had no desire for an education. Now, compare in your mind, the manly man with the eunuch. This energy gives him his beard, square shoulders, base voice, brilliant mind, snap and vim, push and enterprise, bravery and attractive manliness.

While it is now very rare for a boy to be made a eunuch, yet it is very common to see young men who are dull and stupid, lifeless and lazy, stunted and ugly. In most cases this is due to their having wasted this energy.

From these illustrations we see that the sexual energy strengthens and develops every organ of the body, faculty of the mind and power of the soul. If a boy would have a strong, healthy and perfect body, this energy must be kept in the body and

built into the muscles. If he would have a strong and brilliant mind, this energy must be directed to the brain. If he would be strong in moral character, he must learn how to use it in his moral nature. In the chapter on how to live a pure life this will all be made plain to you.

CHAPTER V.

IMPERFECT BOYS BECOME IMPERFECT MEN.

In the last chapter we found how perfect boys become perfect men. In this chapter we will find why some boys do not become perfect men. If a crooked sprout is not made straight before it gets to be a young tree, it can never entirely outgrow the defect. If it received a wound before it grew to be a young tree, nature may heal the wound but the scar will indicate a weak place when it is grown. If the wound is a deep one, decay may follow and its life greatly shortened. If a kitten, calf or colt be starved or crippled while young, they will rarely outgrow these defects.

There are many ways by which a boy may injure himself physically, mentally and morally and prevent perfection in his manhood. We have learned that when the mind is kept pure and no bad habits are formed, that the sexual life will gradually change a boy into a perfect man. Now we

are to study the bad effects of wasting this energy. Why are there so many men with defective bodies? When we study the lower animals in their wild state, or when the domestic animals have been well kept by their owners, we find nearly all of them to be perfect. This is due to the fact that the lower animals have not violated the laws of sex. They do not waste their sexual energy.

If you were to visit some of the insane asylums and look into the faces of from one to two thousand of the unfortunates, you would see some who do not possess a sign of intelligence. Many of them were born of parents who had violated these laws. Many are personally guilty and have brought on their own ruin. In the penitentiaries and hospitals we find that many are there because they have been guilty of the same wrongs. If many of these poor people had read the book you are reading, they would now be well and happy.

When I was only a small boy, one lovely spring morning, I stepped up to a vigorous young grapevine, at the time the sap was rising and flowing out the branches to every bursting bud and clus-

ter of blooms. I had watched my father bore holes in the sugar maple trees, a century old, and we would use the sap to make syrup and maple sugar. I did not know that this really injured the old trees and that tapping them when ten or twenty years old would have very seriously injured them. So, with my knife, I cut a hole in the vine some two feet from the ground. At once the sap flowed, as freely as, from an old sugar tree. I stood by proudly and watched the sap flow out. Soon a puddle of sap had formed at the foot of the vine and the ground became damp all around. An hour passed and still the sap flowed. I became frightened. I wondered if at that rate, the vine would not disappear after a while. With mud, made from the sap and soil, I tried to stop up the wound and stop the flow. Quickly the flowing sap dissolved the mud and washed it down. After repeated failures, I ran to the house and got some rags and strings and tried to stop the flow, but soon the rags would get damp and the sap flowed as before.

I decided to leave the vine to its own fate. The

next morning I ventured out to see what had occurred. The vine looked as it did the day before. I found that kind nature had formed a reddish substance and had filled the wound and stopped the flow. That day I cut another hole in the vine. Again the sap flowed but not so freely as the day before. Day after day I repeated this for ten days. Will you be surprised when I tell you that the buds never matured into full size leaves, the clusters of blooms never matured into large clusters of grapes, and that the vine did not live many years? I had robbed the vine of its very life.

Now there is an act that is performed by many boys and men by which they waste the vital fluid from their bodies. This act soon becomes a habit. It has the same effect upon them that I have described in the vine. Instead of their eyes glowing with luster, they become dull and sunken. Instead of their cheeks having the rosy look of youth and health the face becomes pale. Instead of offering a hearty warm handshake, it is lifeless and cold. Instead of muscles being hard and elastic, they are soft and weak. Instead of bright, alert

minds, they are dull and listless. Instead of an elastic bearing and a straightforward step, there are the languid movements and the swaggering walk.

We call this habit the "secret sin," because it is practiced in secret. We call it "self pollution," because it is filthy. We call it "self-abuse," because it abuses every organ of the body, faculty of the mind and power of the soul. We call it "masturbation," because it is an act of the hand that injures the body.

Very early in life some boys learn to handle the sexual organs so as to produce a sense of pleasure. Not one in a hundred has been told that this habit will injure them. They have an idea that this will make them men. You will some day, if you have not already, hear boys boasting of committing this sin; or they will want to teach it to you. These poor ignorant fellows have not been taught that it is wrong and will injure them. They are to be pitied. They need a friend that will take them off, one at the time, and have a friendly talk with them. You may some time have a chance to give

such advice. Where a boy will not take your advice, it is not safe to make him your companion.

Many boys begin this habit before they are twelve, sometimes as early as five and six. They have watched young men and boys older than themselves. They do not know that the glands do not begin the secretion of this energy until after they are fourteen to fifteen. They try to follow the examples of older boys. While there is no waste of sexual material, it injures the nerves and pollutes the mind and starts a habit that, unless stopped in the early teens, will be hard to break off from later. Usually when a boy gets to be fourteen his conscience begins to tell him that the habit is wrong. Fortunately many boys quit at this age, some check themselves, others go on

lessly on to their certain ruin. When a boy breaks from the habit at fourteen or fifteen, this new energy soon overcomes the bad effects of the habit. If he continues until he is a young man, eighteen or twenty, he will have a harder struggle to break from the habit, and it will require a longer period for nature to overcome the bad effects

of the habit. Boys who go on through life practicing the habit never amount to much and in many cases shorten their lives.

I hope you have never formed the habit. It is not necessary to do so. It is far wiser never to commit the sin. If you will keep your hands off your sexual organs, refuse to let your mind entertain impure thoughts, your lips to speak vulgar words, your ears to listen to obscene stories, your eyes to look upon impure pictures, you can master your passions, be pure and clean.

Some of the affects of this sin are as follows: It injures the morals. The victim will take on a guilty look; may become irritable and cross; may avoid good company and seek the vile; may quit reading the Bible and going to church. This is one class. They are called bad boys. There is another class that are affected differently and would usually be called good boys. They are very modest, retiring fellows, rather shy of girls and would be shocked at immodest language. As the habit fastens itself more firmly, they become more sensitive, stay more alone, the presence of girls be-

come more embarrassing to them, they become quite suspicious and feel that everybody knows of their guilt. In both of these cases, if the habit is continued, it will get the mastery of them and will be very difficult to quit. The latter class will feel gloomy and discouraged. They feel like everything is going wrong and that everybody is against them. This is due to the effect of the sin upon their nervous system. It is hard for them to dismiss this idea. This state of mind will unfit them for business of any kind. Unless they break from the sin and dismiss these gloomy feelings, they can't hope to succeed.

The boy who practices the secret sin will one day find that he is falling back in his classes. His memory is not as good as it once was. He cannot solve problems as easily as he once could. If a kind hearted, wealthy man should offer to put all of the young men in a town of ten thousand people through college and meet all of their expenses, on the conditions that they study hard and stand their examinations, not half of them would accept his kindness. Why? They have wasted this

energy and are without ambition. The young men who have been wise enough to live pure lives, have so much manly ambition that poverty will not keep them from graduating.

Many young men who die from consumption from eighteen to thirty are victims of this sin. In a few cases the sin leads to epilepsy or insanity.

The sexual organs become soft and flabby, when this sin is practiced much. Sometimes they do not develop properly. The most common effect of the habit is varicocele. This often occurs at the age of eighteen. The blood vessels in the scrotum become gorged with impure blood and feel like a mass of tangled cords. There will be felt a very unpleasant dragging pain in these cords and the left gland. Soon the left gland will waste away until it is no larger than in a small boy. Sometime both glands become affected. Passion aroused by the mind and handling the organs, even when the habit is not practiced, will cause this disease.

There are other bad effects that do not occur until the boy is a man and it is not necessary to mention them here. You have learned enough for

you to know that boys should not form the habit, and, if they have, they should break away from the habit at once.

Where a boy has commenced the habit and desires to quit, there are some things he should know and do. The feeling of sexual desire, called passion, is caused almost entirely by the mind. As long as a boy can keep his mind on something else, he will not have these desires. He will need to avoid those things that lead the mind to think about these organs. Handling and looking at the organs direct the mind to them. Looking at the pictures of partly dressed girls, reading obscene books, talking vulgarly or entertaining impure thoughts will all cause passion. All of these things must be carefully avoided. You can bring your will into play and become able to say and mean it, "I will never again commit the act." But, best of all, God can help you and offers to do so. Go often to Him in prayer. Ask Him to purify your mind and heart and give you strength to live a pure life. Ask Him to help you to keep all of his laws, be a Christian and become a perfect man.

CHAPTER VI.

HOW TO LIVE A PURE LIFE.

The first distinct period of a boys life is his boyhood. This closes when puberty dawns. This usually occurs when he is about fourteen and a half. This is followed by a period of ten years, called adolescence. During these years he is changing from boyhood to manhood. In his feelings, thoughts, looks and ways, he resembles the boy he was and the man he is to be. In this mixed state, he is a problem. His whole after life is to be largely determined by this period. The most important part of this period is the first three years, from fourteen to seventeen. These three years are called puberty period. During these three years his sexual nature develops rapidly. Still he is much more a boy, during this period, than he is a man. This is the most critical period of a boy's life. He is coming into possession of powers that are new to him, he does not under-

stand them, he is not prepared by nature to control them. He needs the advice and instruction of a wise father, teacher or book at this period of his life. If a boy is wisely trained during these three years and he follows the good advice given him, there is little danger of his going wrong in the future.

There is an idea among boys and men, that it is not best for them to live a pure life. Some of them think that doctors teach that they should gratify themselves in some way. There is not one intelligent, honorable doctor who teaches this lie. There are a few "quack" doctors, whose practice is largely among wicked men, who teach this lie. When one of these "quacks" tells a boy this, the boy tells twenty other boys and each of them whispers it to twenty more boys, and in this way many come to believe the lie. They reason like this, "If I put my arm in a sling for a year or more, I lose the use of my arm through the non-use of it. Therefore, if I do not gratify my passions, I will lose my sexual powers." To one, who does not understand his sexual nature, this looks

like good reasoning. But it will not stand the test of a simple illustration. Here is a woman who gives birth to a child when she is twenty and nurses it perfectly at her breast. This is the first time her breasts have performed this function, though they have been capable of doing so for five years. Suppose she does not become a mother again until she is forty. Again she nurses her baby as perfectly as she did the first time. But, there were nineteen years in her life, during which these glands did not feed a child. The breasts of a woman are a part of her sexual system. These organs have a double function. One is being performed all of the time, day and night; that of secreting an energy that is absorbed back into her body and adds to her strength, health and beauty. The second function is to secrete milk for her baby when she becomes a mother. The first function helps to keep her in a condition where the second function can be performed when she becomes a mother.

Now, in the case of a boy or a man, the sexual organs have a double function. The first function

is to secrete a peculiar energy that is absorbed by the body. It is this energy that makes a boy a perfect boy when he is fourteen or fifteen, that changes him from a perfect boy into a perfect man, and that keeps up his perfect manhood through life. We usually speak of a boy's sexual glands as being wholly inactive, having nothing to do until he reaches puberty. This is not true. It is true however that what we call semen is not formed by his glands until puberty. If two boys were made eunuchs, one when only a few days old and the other when puberty came, there would be quite a difference between them at the age of twenty-five. Both would be inferior men, but the second would be in many respects superior to the first. This can be explained only on the ground that the glands of the second boy formed a vital energy before puberty, and it was this energy that made the difference between them. Now we see that this first function of our sexual nature is going on all of the time. It is this function that keeps the sexual system in a condition, when at the proper age and under proper conditions, the man

can become a father. These illustrations absolutely show that a boy, or a young man, does not have to gratify his passions. A boy can live as pure a life as a girl.

The secret of living a pure life is in controlling the mind and knowing how to use this energy. The mind has the power to stimulate many of the glands of the body to greater activity. For example, suppose that you have been hard at work for six hours, then you come into the presence of some fine fruit or a table spread with good things. What happens? Your mouth begins to water. What causes this? The sight of the food. Not exactly. The sight of the food caused your mind to think of the food, to long for it. You remember how the different things taste. The longer you have to wait, the more your mouth waters. Now the philosophy of it is this, your mind is stimulating the little salivary glands in your mouth and causing them to secrete the saliva rapidly. Just now you hear some one crying, Fire! Fire! Looking through the window, you see the neighbor's building is on fire. You rush over and for one

hour you try to put out the flames, save some property or some one's life. Your mind is wholly withdrawn from all thought of food. During that hour your salivary glands secrete just enough saliva to keep your mouth moist, perhaps the heat and labor left your mouth dry. Now you return home and your attention is called back to the food. Again the saliva is formed rapidly, ten or twenty times as fast as while you were fighting the fire. Now, when a boy has impure thoughts in relation to his sexual organs, the mind stimulates passion. If he is under the age of puberty, constant passion will injure his nervous system, lead him to form the secret sin and will misdirect that energy so that he will fail to be a perfect boy, when puberty dawns. After puberty dawns, impure thinking and all impure states of the mind will so stimulate the sexual glands that they will secrete more semen than the body can absorb. What cannot be absorbed will in some way be wasted from the body. It is in this way that boys become imperfect men. Nothing that a boy can do is more important than for him to keep his

mind pure. Two things will help him; a Christian life and a strong will. One is a gift; the other must be cultivated.

It is very important for a boy or young man to know how to use this energy. We know that if this energy is wasted, it leaves the body weak, makes the mind stupid and hurts us morally. We have learned that when this energy is retained, our physical strength is increased, our minds are more alert and our moral natures develop better. This shows that this energy can be directed to these parts of our being. How is this to be done? Let a boy who is conscious of sexual desire, tempted to practice the secret sin, take a brisk walk for three or four miles and his passion is gone. What became of it? He directed the energy to his muscles and expressed it in labor. Here is another boy with passion, he too is tempted to waste this energy. He has a hard lesson in mathematics. Let him will to take his mind off of sex and force it to solve those problems. In an hour or two passion is gone. What became of it? This time he directed it to his brain and it in-

creased his mental power. Here is another boy. His body is healthy and strong, his mind is bright, but he is cold, unkind, unsympathetic and indifferent to the claims of the needy. He has passion and is tempted to waste his energy. What should he do? Let him spend an hour loving the unlovely, boosting the discouraged, speaking kind words and doing noble deeds and his passion will be gone. What became of it? He built his energy into his sentiments, feelings and moral nature.

The consciousness of passion is the voice of nature telling you that you have an extra supply of creative energy on hand, that you can use in performing physical, mental and moral service. If this energy is wasted, it will unfit you to perform the service. It is for you to decide what use you will make of this energy. Would you prefer momentary pleasure? Then, you can find it in sexual gratification. But you should remember that pay-day comes later. Inferior manhood, disease, suffering, sorrow, regret and failure lie in the road of all who live in vice. Only perverted ideals and views of life would lead one to seek

pleasure on the plane of an animal. Man's highest, truest and sweetest pleasures come from the consciousness of perfect physical, mental and moral development. Self-management, self-control, self-government will keep us in harmony with nature and God and result in true happiness and success.

CHAPTER VII.

THE TRUE YOUNG KNIGHT.

A true young knight is a boy, or young man, who is strong, brave, ambitious, intelligent, gallant and pure. The knights of the Middle Ages were strong men. They practiced athletics, took their outdoor sports and were proud of their physical strength. In those days, one with a weak, defective body could not be a knight. They were, also, brave men. They would die for what they believed to be right. They were very gallant toward women. They would offer every courtesy and respect to girlhood, womanhood, wifehood and motherhood. They had to be pure men to be strong, brave, gallant and manly. A knight would die in defence of womanhood.

The purpose of this chapter is to inspire you to become a true knight in your social relations with girls and ladies. The proper social relations of boys and girls, men and women, is one of the

best ways of developing the social side of our lives, of improving the mind and strengthening our moral natures. God has made us social beings. He wants us to enjoy life.

Until girls are sixteen and boys are eighteen, when thrown together, it is wisest and best for them to engage in plays and games as children without any thought of being sweethearts. Small boys should learn that it is not manly for them to squeeze the hand of a girl, tease, pinch or pull a girl's hair and he should not think of such an ungentlemanly thing as to try to kiss a girl. The reason for this advice is, these relations tend to create in the mind thoughts that a true knight will not entertain. You would not want a boy to treat your sister in this way. A boy who would treat another boy's sister as he would not want her brother to treat his sister, is not a true knight. Nature and God teach that man is woman's protector.

The boy who would expose himself to danger and death to save a girl from drowning or being crushed by a street car, is brave and deserves much

praise. But, he is not as brave and does not deserve as much praise, as does the boy who defends the honor and purity of a girl, not his sister. To positively refuse to allow a boy to talk about a girl in your presence in a way that you would not allow him to speak of your sister, is the courage of a knight. The good name of a girl is worth more to her than money, houses and lands. It is so easy for boys, who engage in obscene language about girls, to invent and tell some story about a girl who is perfectly innocent, and, in this way start others to talking about her. This is called slander. It is one of the most unmanly and cowardly deeds a boy can be guilty of. This is a very common sin among a class of boys. A boy cannot become a true knight who allows himself to have wrong thoughts about girls, much less talk about them. All vulgar men were once vulgar boys. If you will cultivate a hatred for vulgarity while you are a boy, you will hate it when you are a man.

When hundreds of prisoners were asked, "What brought you to this?" they replied, "Bad company brought us to this." No doubt that more boys go

wrong through bad company than in any other way. When a boy keeps bad company, it will be very hard for him not to do as they do. Many times he will do wrong rather than be called "baby." A true knight will be interested in helping a bad boy to overcome his temptations, but he cannot run the risk of being injured by making a bad boy his companion. If he associates with the rude, listens to vulgarity long, he will become rude and vulgar.

The very thought of a boy insulting your sister causes a feeling of great hatred to rise in your breast. Why is this? Girls are not as strong as boys. They need protection. That feeling comes to you because you know that you are your sister's protector. This is bravery. But the knightliest young knight, is the boy who will not speak an unmanly word about another boy's sister and will bravely and kindly rebuke the boy who does.

No young knight would play and associate with a girl who uses cigarettes, vulgarity or swears. Then, if he is a brave, true knight, he will not ask for better company than he is willing to give.

The true knight of the twentieth century will have but one standard of morals. Ever since the days of savagery, when man could swap, exchange or sell his daughters in the same way that he could his property, society has been accustomed to a double standard of morals—purity and temperance for woman, do as you please for boys and men. In the days of savagery, the value of a girl on the marriage market was determined by her being pure. If she had been impure, no man wanted to buy her to become his wife, but she was stoned to death or forced to become a slave. Man was free. No one owned him. He could live just as he pleased. Woman could not do as she pleased. Her very life, the privilege of becoming a wife and a mother all depended on her being pure. Is it not strange that people have allowed this relic of savagery to pass down the centuries without correcting it. People take what is customary to be right. They do not try to decide whether a custom is fair, just and right or not. It is hard to rid our minds of this old custom. If you should see a girl or woman walking along the street of a city

smoking you would condemn her as a bad woman. But there goes a man doing the same thing. Is he as bad as the woman? We judge that he is not. Unless we know him to be a bad man, we regard and treat him as a gentleman. On a street corner or in a hotel you hear a girl or woman swearing and using the most obscene language. You do not hesitate to believe that she is bad. You would frown upon her in society. You would scorn her association. Even the guilty man would not respect such a woman. This is because custom has biased our very thinking. The very best people are unfair to the girl and the woman. They forgive in man what they condemn in the girl and woman. There has never been an organized effort to break down and destroy the double standard of morals until some twenty years ago. In England there are several hundred organizations of young men, in some of these there are several hundred members, they have pledged themselves to live as pure lives as the girls they expect some day to marry. Every one of these boys and young men is a knight. These organizations are being formed

over Canada, and there are some being formed in the United States. The world has never offered such a grand and great opportunity for boys to become knights as it does in this century. In the days of chivalry, the young man who gave his life to protect the honor of a lady was a truer knight than the man who gave his life on the battlefield to protect his country. It takes a higher form of bravery and manhood to protect the virtue of girlhood and womanhood than it does to face whizzing bullets, booming cannons, and exploding shells. The great purity movement of this age, with its ever increasing army of brave, determined and self-sacrificing authors and lecturers are enlisting and marshalling an army of knights destined to overthrow this monster of savagery. All over this country thousands of brave boys and men are enlisting. The great twentieth century crusade against vice is summoning to its ranks every chivalrous boy and man and every good girl and woman. Here is the chance to be a true knight. Will you enlist? We invite you. We welcome you to become a true knight.

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